

Is War Fair In Islam ?

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To my lord, my creator, almighty "Allah" the most merciful and compassionate ...

To the whole of mankind and all living creatures I dedicate this book .

In the Name of Allah, the Most Gracious, the Most Merciful:

*" And (remember) when your Lord said to the angels:
"Verily, I am going to place (mankind) generations after
generations on earth." They said: "Will You place therein
those who will make mischief therein and shed blood, -
while we glorify You with praises and thanks and sanctify
You." He (Allâh) said: "I know that which you do not
know." (Sûrat Al-Baqarah , verse 30) .*

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Preface

As the war is going on in different places on earth I began to wonder about the real concept of the war as I had been thought in Islam. To believe in something you must explore it so you can know its details then your mind star to accept its conception. I believe in Allah and in peace as well . for me and for the vast majority of Muslims peace is an essential part of Islam .Every Muslim has to live in peace with Muslims, non-Muslims , his family , his neighbors, his work mates and the whole community.

Muslims are told in Quran that they will live in the next life in "Dar al salaam " which means the city of peace so if it's true that we believe in peace why Muslims fight ? why the Islamic history full of battles ? and consequently we must answer the following question : is the war fair in Islam?

To answer these and any other questions that might occur in human mind I well try in the following chapters to examine in details the most famous battles in the very early days of Islam . I well illustrate in chapter one some important conceptions regarding armed conflicts in Islam . I have chosen three battles as a subject of this book which are Badr , Uhud and Al

Ahzab . Each battle will be discussed in a separate chapter .

My study will depends on Islamic rules that have been revealed by Quran , Sunnh¹ and Islamic practices as well . The study well deals with events and circumstances both theoretically and practically.

It is worth to mention that studying the whole history of Islamic battles in a brief study like we have here is an impossible task as it requires a very long study to cover and examine .

I have collected the references about my topic from authentic Islamic sources. Quran and well-narrated Hadith are the main source of Islamic data in my book .

Mention should be made early in this study that the principles that are revealed in the Quran and Al Sunnah are not necessary fully practiced in Muslims recent wars as human nature , misinterpretation of war rules and inappropriate application effects the implementation of these principles , so do not judge these principles by its people but judge them by its scripture .

Mention also should be made that it is difficult to examine all wars that happen on the name of Islam as they are so many but I clarified in my study the main

¹ Al Sunnah is an Islamic term used for actions ,sayings and approvals of the prophet Mohammed (P B U H).

criteria of Islamic wars that helps anybody to examine any ongoing war that has been claimed to be Islamic.

Fairness of war: War is designed to achieve certain goals and different aims. Different military weapons are being used to do so. Legality of those military weapons are as much important as war goals. We shall discuss in details the war weapons which had been used in early Islamic wars in order to examine how fair early Muslims were in those wars.

War is, as a general rule, an evil act. Using force means that the intended parties did not want to involve in a negotiation or failed to reach a fair settlement . To decide which one is right or wrong we should look at the aims of war and how much power being used to serve this aim ?

First, we have to examine thoroughly the aim of war. Offensive war has no room in Islam as it considers an act of aggression and rises liability in this life and the hereafter , it is described as an " unfair war ".

In this type of war all military actions are prohibited against both military forces of the invaded country or its civilians . All results of the unfair war are subject to the legal responsibility and all civil damages should be compensated regardless the religion of the wrongdoers or the victims.

Therefore, Muslims should compensate Christians or Jewish victims who have been killed in an unfair war. These sanctions are designed for this earthly life and if the perpetrators could have fled from it they will be subject to the hereafter sanctions which are inevitable and can not be fled from .

On the other hand , the war to achieve lawful goals are very much appreciated in Islam . One type of this war is the defensive war which is designed to remove injustice on nations and defend people's land and properties.

We have to bear in mind that the " fair war " in Islam has its limits that bind Muslims in their weapons , goals and actions. The fair war does not permit Muslims to breach the war code ethics which must be fully respected in all Muslim wars. These ethics have been legislated by the holy book: Quran and the Sunnah or stated by conventions which Islamic countries has agreed upon .

Islamic War Criteria

As we have seen Islamic war is not a terror war that goes everywhere to spread mischief on earth but it is a just war that has a specific aims. Also , aims of war is not everything in Islamic war but also Islamic war ethic should be applied in order to have a war that can be described as a " Islamic war ", therefore war

goals and weapons are two essential complementary elements of war in Islam .

If Muslims wage war on others for unlawful aims or engaged in a war that has lawful aims but they did violate Islamic war ethics it would be a transgression act and loose its description as a " Islamic war " .

On the other hand, if Muslim engaged into lawful Islamic war and preserve Islamic war ethics they will be rewarded whatever they achieve victory or not . But if they engaged into unlawful war or exceed the Islamic war ethics they will deserve both earthly and heavenly punishment.

Chapter I

Principals of War in Islam

In this chapter I am going to discuss in details some important principles related to war in Islam :

Aims of War in Islam

War causes lots of trouble to people and properties ; Therefore the act of war is forbidden in Islam as a general rule . Harming of people , destroying their properties and mass destruction are acts of evils in Islam. Hence all relationships between nations ought to be based on peace : " O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another¹"

And in another verse of the Quran the Almighty Allah says " And We have sent you (O Muhammad) not but as a mercy for the 'Alamin (mankind, jinns

¹ The Dwellings , of verse 13 .

and all that exists).¹" War is exceptionally permitted for defending the early call for Islam , protecting Islamic early expansion and protecting people` lives and properties. So Muslims is not allowed to go out and fight for just the sake of war . because simply the human blood and properties is sacred in Islam . The following verse of Quran embodies the value of human being in Islam : " if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind²"

As a result, any act of war done by Muslim for no legitimate cause is an act of aggression and rises criminal and civil responsibility in addition to heavy sanction in the hereafter . Regarding the sanction of mischief Allah said: "The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter "³.

As I mentioned early, Islamic war was permissible for specific aims as set above. A brief account is given below to each of these aims:-

¹ Sûrat Al-Anbiyâ', verse 107.

² Of verse number 32 Sûrat Al-Mâ'idah .

³ Sûrat Al-Mâ'idah verse 33 .

Defending the Early Call for Islam

Islam is a universal religion that carries Allah's message to all mankind. Regarding to that aspect Allah said in Quran "And We have sent you (O Muhammad) not but as a mercy for the 'Alamin (mankind, jinns and all that exists). "¹

Because of the special nature of Islam Muslims had to go around the world to call people for monotheism. Disbelievers where fighting Islam everywhere and torturing Muslims in order to force them to quit Islam , so it was a very harsh time for them to survive

When Islam strength had been flourished their were three main power in Arabia : Arab tribes , on head of them Quraish, Persians and Roman empires.

Because Islam had wiped out paganism so Quraish was looking to take revenge from Muslims and wipe them out .Bear in mind that Quraish business where relied on selling idols for worshipers and they were determine to defend their business to the death . So, Muslims applied the rule that says " Attack is the best form of defense ".Therefore , Muslims war against disbelievers was an inevitable war , and Muslims had no choice at that time but to stick to fight Kaffirs .

¹ Sûrat Al-Anbiyâ ' verse 107 .

Muslims were in very bad condition in Mecca . they had been exposed to all kind of humiliation , torture and physical harm . even though they did not fight the disbelievers and were not permitted to do so. The enmity between Muslims and disbelievers continued after Muslims had immigrated to Madina and the disbelievers had never given up attempts to destroy Muslims so the permission had been given to Muslims to fight disbelievers .

At this stage Islamic war against disbelievers was confined to the Islamic war ethics that Muslims are obliged with in their battles.

Did any battles of the holy prophet witness a violation of the laws and customs of war ?

This stage has not witnessed any transgression from Muslims in their straggle for many years against disbelievers .All war actions were based on face to face fencing .No inhuman weapons were used . All barbarian war actions such as torturing poisoning, burring and mayhem corps were prohibited in Islam .

Protecting Islamic Early Expansion

Another aim of war in Islam was securing the early Islamic expansions. To illustrate this aim we have to point out the circumstances that had been prevailed in Arab peninsula at the time of the begging of Islam. There were two powerful empires at that time known

as Persian and Roman Empires .Arab tribes was so little comparing to these two empires .

History had reported a lot of transgression between these two Empires and the norm that prevailed at that time is each country expands and conquer as much as possible from other countries and territories. So military invasion was an aspect of power and very common between states that did exist at that time of history.

Muslims as a new group in the region were exposed to all these types of power operations, they were subject to both Roman and Persian invasion risk , in particular, after their victory over Arabian tribes became very well known . For that reason Muslims decided to prove their existence on Arab peninsula .

We have to imagine the journey of struggle that Muslims had to go not only to win the battle against disbelievers but also to survive from those two powerful empires. The military power was used to secure Islamic openings at that stage¹.

This stage was ended when the relationships between countries settled down and the expansion ideas had gone away. Most Islamic countries, if not all, have rectified upon UN charter by which using power

¹ See Adul Aziz Al-Shinnawy The Islamic Openings, Umm-Al-Qura for translating and publishing ,1422A.H ,2002A.d. first edition .

became illegal in international conflicts as a general rule¹.

It might occur to the mind that Muslims in their Islamic expansions went to use their power to force people to embrace Islam . But that is entirely incorrect because simply the absolute rule in Islam is that religion is a matter of believe which has to be based on a free will and conviction. The Almighty Allah says in Quran “There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path² ”. Therefore, Muslims are not entitle to use force to make people embrace Islam . secondly , the Islamic openings has shown that Muslim brought culture , education and welfare to the countries that were under the Islamic government .

Also , some might argue that Islam openings were to plunder the invaded counties and steal its treasures rather than to establishing the Islamic sovereignty. These thoughts will demolish quickly by the historical facts that prove the achievements of Muslims in the opened countries that did benefit the whole world³.

At last not at least , if there were any transgression cases that happened from Islamic forces that is to be referred to people who done that not to Islam because

¹ Article no .2 para4 from the UN charter .

² Sûrat Al-Baqarah of verse 256 .

³ See :Arab science in the golden age (750–1258 C.E.) and today, By Matthew E. Falagas and others
,<http://www.fasebj.org/content/20/10/1581.full>

simply we have to judge religion by its scripture not by its people .

Defending Muslims` lives and proprieties

One aim of war in Islam is to defend people` lives and properties . Islamic war , since it has been started, was designed to defend Muslims, as Allah said in Quran “And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors ”¹.

Allah has warned Muslim not to transgress in fighting their enemies and that is a clear evidence to prove that Islam is against injustice even with enemy and any fighting action exceed the limit is not permissible in Islam .

War since it has been existed on earth is designed to face transgression and any unlawful assault . All legitimate laws define lawful war as act to defend people's life and properties . Islam gives the same right to Muslims, before UN charter was proposed long time ago as we have seen .

Protecting Islamic states boundaries

Muslims are entitle to defend their countries borders by force . The aim of fighting is to prevent other transgression and secure Muslims sovereignty on their countries. Protecting Muslims borders includes

¹ Sûrat Al-Baqarah verse 190.

spreading armed forces around Islamic countries to prevent any potential transgression and illegal sneaking in or out the boundaries . Also preventing others crimes may be committed across borders such as drugs smugglings. Islamic countries are committed to international or bilateral conventions that has been rectified by proper Muslims authorities as the all mighty Allah says : " O you who believe! Fulfill (your) obligations ¹."

Peace in Islam

Islam encourages Muslims to live in peace in all aspects of life. First of all, you see so often that Muslims greet each other by saying " peace be upon you " and it is recommended to spread it out between people as much as possible² that is to call them for peace and remind them that peace is the best state that human being can live in secondly , Allah is the peace giver³ from him comes peace and to him we dedicate peace . Allah calls to the home of peace⁴ and call Muslims to stop fighting if there enemy ask for peace " But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-

¹ Sûrat Al-Mâ'idah (The Table spread with Food) , of verse no . 1 .

² Hadith 25250, vol 9 , p115.

³Sûrat Al-Hashr , verse 23.

⁴ Sûrat Yûnus (Jonah verse 25 .

Hearer, the All-Knower.¹" Thirdly , Islam came to give people their rights back . To free slaves and ensure freedom of religion for mankind and to call people to worship the almighty Allah the creator the sustainer , the lord of Moses , Joseph , Jesus , Mohammed and all other prophets peace and blessing of Allah be upon them all .

Islamic propagation has to be based on fair speech and fair arguments that respecting other` opinions . Regarding this point Almighty Allah says : " Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Quran) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided ²".

Therefore, the relationships between Islamic countries and other countries are based on peace and cooperation . the almighty Allah has described that in Quran : " O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer)

¹ Sûrat Al-Anfâl , verse 61 .

² Sûrat An-Nahl (The Bees) , verse .125 .

who has At-Taqla [i.e. one of the Muttaqun (pious ones). Verily, Allah is All-Knowing, All-Aware¹.

There are exceptions on this rule which are in cases of transgression and war against Muslims. In these exceptional cases Muslims are allowed to use power to fight back and stop any unlawful use of power .

On the other hand , some people may think that " jihad " is an offensive way of using power but it is a defending way to be used to remove injustice , oppression and defend people` lives and properties².

Punishment of unlawful killing

It is clear in Islamic law that the human being is sacred . Killing people without lawful reason is a big sin in Allah's eyes . Allah has stated a sanction for that crime which is death " O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness and payment of the blood money, to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So

¹ Sûrat Al-Hujurât (The Dwellings) , verse 13 .

² Dr . Wahba Al Zohaaly , Pillars of Security and Peace in Islam , Magazine of the civilization of Islam .
4th year , 1963 ,issue no .3 , pp 46-56.

after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment ¹.

This sanction is applicable in all cases that the committed murder has been proven whether it has been committed in time of peace or war. Hence , if a Muslim killed a civilian in an armed conflict, he or she is subject to that sanction . That shows how Almighty Allah , our creator , pays a great deal of intention to save human life and state a fair deterrable sanction for those who commit that horrid crime .

Arab Peninsula

It is noticeable that Islam came out in Arab peninsula where there were different religions around. The first and main religion in Arab land at that time was Paganism which is based on worshiping idols made from different materials and that was the main religion of the tribe of Quraish. Beside paganism, there were some Christians and Jews from different Arab tribes².

Paganism was enemy number one of Islam . Prophet Mohammed (P B U H) lived in Mecca and tried his best to invite Quraish to leave their idols worshiping behind and worship the almighty Allah

¹ Sûrat Al-Baqarah II , verse 178 .

² Al Mabarkafoory , Al Raheek Al Maktoom , pp 30-37 , Al Yacoby , The History of Al Yacoby , vol 1 , p101 .

.They asked him to stop spreading his message and be with them .they offered him (P B U H) treasures of gold and silver but in vein . They also tried to undermine him and his religion by all means .The prophet followers were subject to all types of torture , humiliation and killing to leave the prophet and his religion . They determine to wipe this religion and every movement to spread it among people . So they torture anyone who embraced Islam and in some cases they killed new Muslims .

Another reason why Quraish hated Islam is that Islam has forbidden all sort of paganism including worshiping idols and the main businesses of Quraish at that time was serving these religion by selling idols to pagans .

That is why Quraish decided to get rid of Muslims since the early stages of that religion. So fighting Muslims and wiping this religion from the existence was their main target.

At that atmosphere, Islam was struggling to stand up. To embody the situation that early Muslims went through we have to mention that history books documented that early Muslim were exposed to severe battery , famishment and dehydration to death¹. Some of them had to leave their homes to

¹ Al Seera Al Nabwaya . Ibn Hasham , vol 1 , p 32 0 Al Seera Al Nabwaya , Ibn Kaseer , vol 1 , p495.

escape from Quraish and flee to other territories . What would anybody think of those people who exposed to all types of torturing for just embracing Islam ?! for just exercising their freedom of worship ?! what had they had to do ?did they have to fight back or just vanish away ? they were certain that Quraish would never stop chasing them and it will do its best to end up Islam . So do you think that early Muslims had the chance not to fight?!

Therefore, fighting was not the aim of Muslims at that time but was their fate. Fate to exist, remain and flourish .

Right to live

As human's life is so precious in Islam ; Allah said in Quran " and do not kill anyone which Allah has forbidden except for a just cause "¹ Accordingly, Every person is entitled to the right to live . That right is protected by two types of sanctions. First of them , there are sanctions to those who attempt on other's life . Also other sanctions are applicable to those who kill people deliberately or by mistake . The sanction for deliberate killing is death except if the family of the victim accept the " Deaha "². Regarding that Allah says in Quran " O you who believe! Al-Qisas (the Law

¹ Surt- Al- Isra verse 33.

² Deaha is a compensation to be paid to the family of the victim .

of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness and payment of the blood money, to the heir should be made in fairness. This is alleviation and a mercy from your Lord."¹

On the other hand , The sanction for undeliberate killing is a Deaha and Al Kaffarah².

War and Other Expressions

The human mind might get confused and mingled between war and some expressions that commonly known in today's world such as terrorism, piracy and the right of self-defense; hence it is necessary to make a clear distinction between them:

War and Terrorism

War in Islam has a distinguished conception and unique identity. War is a targeted planed and organized work designed to achieve certain lawful goals. When war deviated far from its goals it becomes an unlawful act and it deserves God punishment in the hereafter. Terrorism comes close to

¹ Of verse 178 Surat Al Baqura .

² Kaffarah is alms to be given to the poor.

the unlawful war in Islam because simply it terrifying people without a fair reason.

Terrorism normally takes its terrible actions suddenly without any notification and would destroy military targets and civil targets as well. But as we see throughout the several terrorism incidents we have had, almost civilians , who done nothing, were invaluable loss of terrorism.

The main differences between Islamic war and terrorism are:

- Islamic war has noble lawful goals such as defending people` lives and properties, supporting oppressed people and hold justice on earth, whereas terrorism has no lawful goals that permit his actions against civilians .
- The declaration of the Islamic war must be made by the proper Islamic authority whereas terrorism incidents are carried out by individuals or non-governmental groups that have no authority to do so.
- Civilians are entirely out of any military operation which is carried out in Islamic wars while most terroristic incidents that the world has seen are carried out against civilians .
- On the results scale , terrorists are subject to both criminal and civil responsibility , beside heavy

sanctions in the hereafter, whereas Muslims soldiers who are fighting in an lawful war are rewarded and not subject to any sort of legal responsibility whatsoever unless if they transgress and break war laws and customs .

Right of Self-Defense

Islam entitles people to defend their land and properties. Therefore, if any Islamic country is being threatened by another country, in this case it is entitled to stop this threat. Peaceful means should be carried out before using any force. Using force should subject to the necessary amount of power that is adequate to stop that threat. Furthermore , if the attack is being carried out on an Islamic country this country is entitled to defend its people and land and take all possible actions to stop that attack and recover its land . If the other party tends to stop fighting and seeks peace Muslims ought to stop fighting and seek peace as well. Regarding that point the almighty Allah says in Quran : "But if they – Muslims` enemy - incline to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower."¹

Right of self-defense does not provide Muslims the

¹ Sûrat Al-Anfâl (The Spoils of War) VIII ,verse 61 .

right to exceed the limit and target civil objectives because that considers as transgression which is prohibited in Islam" And fight in the Way of Allah those who fight you, but transgress not the limits".¹

On that aspect Islam has early stated a natural right for every country to self-defense which the positive laws have stated in the Twentieth-Century. for example, The Charter of the United Nations signed on 26 June 1945 has stated in Article 51 that "Nothing in the present Charter shall impair the inherent right of individual or collective self-defense if an armed attack occurs against a Member of the United Nations " while Quran says fourteen century ago that: "And fight in the Way of Allah those who fight you, but transgress not the limits ²"

War and Piracy

Recent years has shown a significant numbers of individuals incidents in which civil and commercial ships are being attacked in different places in the world. The expression being used for these incidents is "piracy ". Islamic law deals with these incidents as serious crimes that should have a grave punishment. The almighty Allah says in the holy book Quran: "The punishment of those who wage war against

¹ Sûrat Al-Baqarah , verse 190.

² Quran 2:190.

Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter."¹

So piracy considers an act of mischief and deserves a very severe punishment as stated in above verse. This provision still valid whatever the reasons for committing piracy or the religion of the victims are. Hence, piracy is prohibited whether the ships being attacked by pirates are belonging to Muslims are Non-Muslims country.

The same rule is applicable whether people under attack are Muslims, Christians or Jews.

On the other hand, it is not valid using the expression "Islamic war" to justify piracy operations on American or British civil and commercial ships that sail through areas that subject to Arab sovereignty because simply civilians and their equipments are not permitted to be subject to military operations .

Islamic War Declaration

Another point, regarding war in Islam, is that the declaration of war is a decision made exclusively by Islamic rulers and the individuals have nothing to do

¹ AL Maeda , verse 33 .

with it .Islam does not give individuals or single groups the right to declare war but it is entirely the right of the head of the state who is eligible to take this important decision and bear its responsibly.

On the other hand, as the Islamic state complies with Islamic war ethics, it is unlawful for Muslims commanders to order their soldiers to kill civilians or attack schools, churches or any other civil objects. All these types of actions would be considered unlawful and make the military commander reliable for any damage might link to these actions.

Furthermore, it is not acceptable for Muslims soldiers who committed war crimes in accordance with military decisions to make a plea of not guilty on ground of the military decision which has been issued by their leaders. This is because the Islamic law which criminalized all war crimes are directed to both Muslims commanders and soldiers and consider to be not only an applicable law but also a part of their faith and the sanction which has been stated for violating Islamic law provision are applicable in this life and in the hereafter as well .

Ethics of War in Islam

War as a defensive legitimate fair tool in Islam is not unlimited but has its boundaries . Because it deals with human being and aims at defending Muslims

from any attack that might be directed to them ; it has to be humanistic as much as it could be .

In that sense the almighty Allah says in Quran" Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.".¹

Also the prophet Mohammed (P B U H) used to command his followers on every battle they went for not to kill elderly, children and women and recommend them to be merciful on their missions .²

I shall, here, explain briefly the main ethics of war in Islam :

Protecting of Civilians: One aim of Islam is to save people's life as it is the most precious thing on earth.

So Allah considered killing a person without lawful reason as if the killer killed all mankind. Allah says in Quran " if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. "³

Therefore , and by the way of analogy , killing a person without lawful reason is prohibited by all means in Islam regardless of the religion of the victim

¹ Al-Bakara- verse no .190

² Hadith no . 11013 , Kense Al Amall , vol 4 , p .382 .

³Of verse 32, Sûrat Al-Mâ'idah .

, whether he is a Muslim or not , Christian or a Jew , male or a female .

Another application of this principle is that unlawful killing is prohibited even in case that armed conflict are on and Muslims` civilians have been killed by enemy .In this case it is not allowed for Muslims to exercise unlawful killing on enemy` civilians as a matter of revenge.

On the other hand, it has narrated that the prophet Mohammed (P B U H) commanded his soldiers on every battle they went for not to kill new born¹ or , a child ² or progeny of human being³ , that is to illustrate the real message of Islam" and We have sent you (O Muhammad) not but as a mercy for the 'Alamin (mankind, jinns and all that exists).⁴

Respecting War Treaties : Islam is a religion based on morals and virtues .It prohibits cheating in all Muslims` actions whether they are in the peace time or in the time of war.

Concerning armed conflicts, the principle is that Muslims must respect their treaties with enemies. Therefore, if Muslims engaged into reconciliation or cease-fire treaty they have to stick to its provisions as the almighty Allah says "fulfill the covenant of Allah

¹ Hadith no 4619, Saheeh Muslims ,vol 5 , 139.

² Hadith no11013 ,Kanas Al Omall Fee Sonan Al Akwal Wa Al Faaal 1981 , vol 4 , p 382.

³ Hadith num 11014 , Kanas Al Omall , vol 4 , p 382 .

⁴ Surat Al – Anbiya , verse 107 .

when ye have entered into it , and break not your oaths ye have confirmed them"¹.

" O you who believe! Fulfill (your) obligations²" also the prophet says Muslims must respect their compacts that they have made³ “. And in another sayings “treachery is not permitted in our religion ⁴“

Another issue regarding that point is that if Muslims engaged into a reconciliation treaty with their enemy and the reverse party breaks the treaty. In this case Muslims cannot fight them unless they announce the other party that revokes the treaty. This rule is diverted from the principal of prohibition of treachery in Islam. Almighty Allah says: " If you (O Muhammad) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allah likes not the treacherous ⁵“.

- Muslims are obliged to implement treaties they have made with their enemy even if it is against their interest. It has been narrated that the holy prophet made with “ Quraish “ reconciliation of AL- Hodeebah “ and one provision of that treaty was if anyone from" Quraish " comes to the

¹ Surat Al – Nahl , of verse 91 .

² Surat Al – maeda , of verse 1 .

³ Hadith no . 10948 , Kans Al Amal , vol . 4 , p 367 .

⁴ Al –Sharh Al –Kaabeer , Ibn Kadama , vol .10 , p .560 .

⁵ Surat Al–Anfal , verse 58 .

prophet and converts to Islam and wants to join Muslims` forces, he has to send the new convert back to Quraish . One of ' Quraish' soldiers converted to Islam and wanted to join the prophet army but the prophet refused and said " we have made a reconciliation with Quraish, we both have benefit from that so we will not betray them¹".

- Furthermore, It is not permitted to any Muslim who entered non-Muslim countries to betray them or attack them by any means because it is a treachery and forbidden in Islam.

Moreover, if the enemy has freed a Muslim war prisoner on certain sum of money to be paid when he returns home, he has to fulfill his obligation and pay the amount of money he has been freed on ².

Protecting of Dead Corpses and the Victims of War:

Islam honors the human being whatever his or her religion is. Allah says in Quran that "And indeed We have honored the Children of Adam , and We have carried them on land and sea , and have provided them with At-Taiyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preference³"

¹ Al –Seerah – Al Nabawya , Ibn Hasham , vol 2 , p. 317 .

² Al Sherh Al kabeer , Ibn Qudama , vol 10 , p 569.

³ Surat Al – isra .

Therefore, Islam has stated many provisions to protect the dead corps who were killed in war . the most important provisions of these are :

1- it is unlawful in Islam to maim the corpse of a human being who was killed in war as the prophet (P B U H) bans Muslims to mutilate with corpses of dead in war¹.

2- prohibition of mayhem of corpses in Islam includes removing any part of them , changing its shape and color or operating on them without their family consent...and so on .

3- Muslims is not allowed to maim with corpses of their enemy even in case that Muslim's enemy have maimed with Muslims corpses². So there no room to apply the principle of reciprocity or deal with it as a revenge matter .

That shows the fairness of Islam and how it honors the dead body of human being who passed away in war. Normally, and what layman would do in such cases, is just a blind revenge with all its transgression. But the almighty Allah wants people to be fair in all times even in war and even with corpses of their enemy.

4- Burying of corpses of war :it is recommended in Islam to bury the corpses of war as soon as possible .

¹ Saheh Al Bookary , hadith no. 2474 .

² Ibn Kaseer , Interpretation of the holy Quran , vol.2 , p 572.

That is because it is a human body and the almighty Allah honors it regardless its religion , political attitude , its race or color .

5- After the war set down Muslims may help enemy's families to find their relatives corpses and help them to take them away and bury them in their home countries¹.

Protection of Children

Islam gives children special treatment in all aspects of life .The prophet (P B U H) used to command his followers on every battle they went for not to kill children ² . Therefore, Islam has prohibited killing children in armed conflicts.

It is narrated that prophet Mohamed (B P U H) went in a battle and defeated some disbelievers and some people went to kill children and when he knew that he said don't kill children he repeated that three times ³.

On the other side, it is prohibited in Islam to separate between a child and his parents as it is so curial, harsh and inhuman as well. it was narrated that prophet Mohammed (B P U H) said that whosoever separates between a child and his mother, Allah well

¹ Towards international declaration of Islamic Humatairn law. Dr, Barseem . A research submitted to committee of the red cross (Unpublished) ,p 14 .

² Hadith no .30268 , Kans Al Omaal , vol. 10 , p 578 .

³ Hadith no. 2518 , Sauar book , Sanan al – Daramey .

separate between him and his beloved one in the hereafter.¹

All these principles that Islam set out to protect vulnerable people were stated very early about a thousand and four hundred years ago and adopted in the Geneva Conventions of 1949 after a long journey of struggling till it has been settled down the principles of protecting of children at war time .

We have to recall these crimes that has been committed in Gaza strip during the period between 27-12-2008 and 18-1-2009 which included serious crime against children. These acts has violated the imperative rules of international humanitarian law and put away the holy protection that the divine religions have given to children. If the principles of IHL were fully implemented, those crimes would have not been committed. If we have all put the proper instrument to protect children under the rule of occupation would these children have killed?!

It is worth to mention that violence would do no good for both parties, Israelis and Palestinians but, on the contrary, it would complicate the problem much more.

¹ Sonan Al Tarmasya , vol 3 , Hadith no . 1283 , Ibn Kodama , vol 4 , p90.

Protection of Women

Women are very precious in Islam . They are equal to men in almost all aspects of life. They have a very distinguish position in Islam which describe them as “mothers of believers ”. In war women have the same position that saves their dignity and entity. First of all , at the time of war Muslims must not fight women who don't contribute in fighting against Muslim by all means of fighting . The prophet Mohammed (P B U H) used to command his followers on every battle they went out for not to kill women¹, or to deprive a mother from her children² as that would cause a severe pain for both the mother and the children.

Secondly , Islam extent its care to pregnant women during war time they should be away from armed operations and be carried away from any places that falls into Muslims power to save place till they deliver or get back to their families .

thirdly, it is not permissible to force women to fight against her country or to convert to Islam as the

¹ Hadith no. 30268 , Kans Al Amal ,vol 10 ,p 578 .

² Sonan Al Tarmasya , vol 3 , Hadith no . 1283 , Ibn kodama , vol 4 , p 90

almighty Allah says There is no compulsion in religion¹ .

Protection of Laborers

Islam respects working class and put them on a high rank and ensures that they work on fair conditions and get their rights as soon as possible.

In the time of war, Islam ensures that the working class is not affected by armed operations. so it is not permissible for Muslims to kill their enemy workers . It is narrated that prophet Mohamed (B P U H) has ordered his companions not to degrade or mistreat workers or torture them² as long as they keep their civil position and do not participate in armed operations .

It is not permissible for Muslims to force the workers found in enemy land to convert to Islam or participate in armed operation against their people.

Protection of Religious Men

Islam respects other religions, so religious men are fully protected at the time of peace and the time of

¹ Sûrat Al-Baqarah II , of verse 256 .

war as well.

First of all, religious men are protected in Islam at the time of war, whether they are Christians , Jews or pagans. They are all have the same level of protection therefore Muslims fighters not supposed to kill religious men or torture them as long as they don't participate in the armed conflicts.

Secondly, if religious men fall into Muslims power area at the time of war they should be treated by all means of respect and don't be exposed to any sort of humiliation due to their thoughts and believe.

Thirdly, they should be treated in a kind and respectful way and be provided by all means of life.

So Islamic war is not against other religions as some people might think because simply religion is a matter of believe which is to be constituted intentionally and by a free will only, not by force or war. In this sense, Allah says in Quran :

" There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut (idolatry) and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.¹"

¹ Sûrat Al-Baqarah II verse 256 .

Protection of the Elderly

Islam gives special attention to human being at his or her late years. Muslims are ordered to look carefully after their parents and if they need special treat they have to stay with them even if it is time of war . Muslims cannot join the army unless they take their parents' permission¹. In many cases the holy prophet refused to let Muslims to participate in battles due to their parents' illness.

Islam gives the elderly full protection at the time of armed conflicts. For that purpose prophet Mohammed (P B UH) prohibited killing of elderly people² in armed conflicts and they have the full protection from war aggressions as long as they still away from fighting.

If we compare the Islamic protection of women ,children and elderly people with Geneva's conventions for civilian's protection we will find that Islam which has been stated more than 14 centuries age has provided people at the time of war a greater deal of protection that ensure save life for them .

Fairness with Enemy

It is noticeable that being fair is supposed to be a lifestyle of all Muslims in all aspects of life. Muslims

¹ Kanz Al Omael , Hadith no 10878 .

² Hadith no . 4619 , Saheeh Muslim , vol 5 , p . 139.

must be fair in their actions with other people regardless what their religion are, whether they are Muslims, Jewish , Christians and so on.

Also they have to be fair with their parents, children and relatives .they have to be fair with their enemy as well Allah said in Quran:

“O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do.¹”

Consequently, Muslims in the battle field is not allowed to transgress to their enemy as the armed operation should be limited to the adverse armed forces only .

This rule applies in all cases even in case that Muslim enemy force transgress to Muslim civilians by any way of transgression. for instances , if Muslims enemy has killed a Muslim woman who did not participate in war operations in this case Muslims are not allowed to take revenge and kill their enemy's civilians . So Islam does not allow Muslims to take revenge in armed operations.

¹ Surat AL Maeda , verse 8 .

Chapter 2

Battle of Badr

Date and Location

The Badr battle happened in 17 of Ramadan, 2 AH¹ (March 17, 624 A.D.). We have to recall that the battle took place after a short time of Muslims immigration from Mecca to Al - Madina and no reconciliation had

¹ Faqh Al Sanah , p250.

been made between Quraish and Muslims who had flee from their hometown " Mecca " due to the terrified condition they lived in during that period .

Badr is a desert area located at Al- Safra valley . It is approximately 10 kilometers to the red sea and a link area between several ways Ynboa , Al –Madina , Jeddah , Mecca and Al- Sham .

The battle took place near the way between Mecca and Al Sham nearby Bader well¹ about 200 Miles from Mecca and 80 Miles from Al Medina .

Why do They Call it Badr ?

The Badr name has been caught from Badr well that located in the battle field . Water is very important element for people living in the desert not only for human being uses but also for stability and safety purposes as well . Most human movements in Arabia have linked to water points over the past centuries.

Water in Badr battle has had special significance - in addition to its unique nature- it had been used as a special weapon as we will see in the next few paragraphs .

Who Fought in Badr ?

The battle was between Muslims (who were forced to leave Mecca) and Muslims of Al Madina from one side and Quraish from the other side .

¹ Al Raheek Al Maktoom , p 195 .

It is noticeable that Muslims had a little army at the beginning of their time but their faith in Allah was much more than anyone would imagine ¹.

First to mention, is that prophet Mohammed (P B UH) did not force his companions to come out to this battle but he called them to confront Mecca's people so not many companions went to this battle.

Muslims had in this battle about 70 camels; and each three of them were riding on a camel. This shows how little Muslims forces were in this battle and how brave early Muslims were. Muslims had an issue to fight for. An issue of freedom of religion and justice so this little number of companions and tools did not discourage them from confronting Quraish and defending their religion.

Another important point to mention is the humbleness that the prophet showed in this battle, traditions reported that the holy prophet (B PUH) was sharing two of his companions on riding a camel at this battle even though he was the prophet and the leader of this battle, he could easily have had his own ride but he preferred to give a great example of humbleness and share two of his companions riding a camel instead.

¹ To illustrate how much faith early Muslims had in Allah I give this example: one of the prophet's companion called Ibn Maalk used to make supplications to Allah when there was no rain to water his farm. He used to make supplication to Allah till the sky rains and waters his farm.

Quraish Forces

Quraish had well-equipped armed forces in this battle. We cannot imagine how much hatred and anger that Quraish had against Muslims to prepare a large number of soldiers, horses and weapons to fight them. It has been reported that Quraish` forces was over one thousand and there hundreds warriors, hundreds horses and six hundreds cuirass and huge number of camels .¹

Why Quraish gathered all this amount of power? If we compare the forces of Muslims and Quraish forces at Badr battle we will notice how much injustice done to Muslims .Big and well-armed group against little and poorly armed group is it fair ? In terms of power, intelligent leaders would not get involved in such battle against Quraish, the third powerful military at the region at that time, with that little number of worriers and equipments but in terms of faith, Muslims had the power to get engaged in a fight even with roman and Persian empires .

How Did the Battle start?

By all means the first big battle in Islam had to happen. Muslims left their homes in Mecca and

¹ Al Raheek ,Al Maktoom , Al Mabrooky , p.196.

immigrated to Al Madina after a long hard time. Quraish confiscated Muslims properties in Mecca and they left the city with nothing .They knew that Quraish would never let them to live in peace with their new religion and they were awaiting to be ambuscaded at any time. Therefore, it was natural for Muslims to prepare to defend themselves by attacking Quraish suddenly whenever it was possible .

Some would argue that the prophet(B P UH) and his companions went to rip off Quraish trade convey and it was a robbery what Muslims did at that battle . Two main reasons may justify why Muslims did start fighting in Badr which are Quraish power and Muslim` properties that had been confiscated by Quraish in Mecca. Let`s discuss each reason separately. First of all, Muslims had known from the outset that Quraish is their main enemy by all means and their existence was under permanent risk . This risk was not mere thoughts in their imaginations but was tangible realities and facts that Muslims had been through during their stay in Mecca .Therefore, confronting Quraish was inevitable incident that had to be happened at any time.

Another point to be discussed here is that if Muslims had to fight Quraish why they did start the battle? It

is well known from the military point of view that to go out to meet your enemies is better than waiting them to attack you at your home and as we see nowadays many countries have launched military troops to go out, even out of their territories, to confront their potential enemy, that is widely acceptable and in consistence with wisdom and right thinking.

The second reason is that Quraish confiscated Muslims` properties and their belongings in Mecca and at that time there were no type of jurisprudence that can be referred to in order to recover their properties. Therefore, it was natural for Muslims to fight Quraish to recover their properties that had been confiscated.

The prophet consulting his companions

When the prophet knew that Quraish had prepared to go out and meet Muslims he gathered his companions and discussed the matter with them and listened to a variety of opinions that had been given then they decided to go out and confront Quraish¹.

Some Muslims were afraid from confronting Quraish and its power and they tried to convince the prophet not to fight them. The Quran describes those Muslims

¹ Ibn Hasham , vol 1 , p. 612 . Al Salaby , vol 2 , p5 .

as follows : "As your Lord caused you (O Muhammad) to go out from your home with the truth, and verily, a party among the believers disliked it; Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).

And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrimun (disbelievers, polytheists, sinners, criminals, etc.) hate it¹.

The prophet (P B U H) was quite worried about Muslims in The city of Al Madina those who gave him shelter and protection when he immigrated and his companions from Quraish injustice and transgression. The prophet concern was about Al Ansaer's support at this battle. The covenant between the prophet and Al Ansaer is that they will protect him as long as he stayed in Al Madina. The

¹ Sûrat Al-Anfâl (The Spoils of War) , verses 5-8 .

covenant did not include protecting the prophet outside the city.

The prophet did not want to force them to fight with him but he wanted to check their attitude. The prophet asked them whether they will support him in this battle then Sad Ibn Mohas, one of the prophet's companion, said: we have believed in you and bear witness that what you have brought is right we have made our covenant to obey you. Go ahead we are with you if you order us to cross the sea we will do so. We don't hate to meet our enemy tomorrow¹ .

This incident shows how much democracy early Muslims had. The prophet (P B U H) had a religious authority upon Al Ansaer that enable him to order them to join Muslims forces but he did not use this authority and rather to get their consent and make sure that they want really support him in this battle .

News of Quraish trade convey reached Muslims:

When the prophet (P B U H) had the news that Abu Sofhyan trade convoy will pass by the way to Badr he called Muslims to go out and recover their properties that Quraish had confiscated . Some of the prophet's companion responded to the prophet call and other were reluctant.

¹ Ibn Hasham , Al Sera Al Nabawa , vol 1 , p 615 .

Meanwhile when Abu Sofhyan was coming back from ' Al Sham¹ ' through his way to Mecca with his trade convoy and at the way he knew that the prophet and his companions were coming to confront the trade convoy and recover their properties that Quraish confiscated. Abu Sofhyan sent a message immediately to Quraish urging them to defend his trade convey².

Quraish insisted on fighting Muslims

Mention here should be given that destroying Muslims was an extreme desire of Quraish. Even some people would think that Muslims had provoked Quraish to get into this war and they were the transgressors .But the fact is that after Abu Sofhyan sent to his tribe asking them not to go to Badr area but they decided to go to fight Muslims and show their power among Arab tribes so they fear them and preserve Quraish reputation³.

That is clear evidence that Quraish had a strong desire to fight Muslims, they could have easily drawn back and that showed that the confrontation between both parties was inevitable.

The battle incidents

Water strategy :

¹Al Sham is What we call it now Syria and Lebanon .

² Serat ibn Hasham , vol 1 ,p 609 .

³ Ibn Hasham , vol1 , p . 618 .

Muslims built a container of water diverted from Badr well and had a control over it and ruined the rest of the well, so Quraish army have no access to water and that were Muslims' strategy in this battle to weaken Quraish's power. The place where the battle took place were poor and hot .Water was very vital for Quraish` Depriving them from using the well water decreased their physical power specially that the battle course was based on face to face fighting . Some may argue that it is harsh to deprive one's enemy forces from water as a weapons in war . But , in terms of war, we must admit that killing warriors is lawful as long as it does not exceed the limits . Using water as a war weapon might help to make enemy` forces surrender faster and retain peace. So depriving enemy's warriors from water is permissible as it is an effective way to decrease enemy's power. Regarding using water in armed conflicts, it is not permissible in Islam to abuse water in a way that hurt enemy` civilians .Therefore it is extremely prohibited in Islam to deprive civilians from water during war time or provide them with inefficient amount of water. On the other hand it is prohibited in Islam to use water to torture your enemy forces or expose them to deadly disease as the prophet said in an

authentic Hadith : “Verily Allah has enjoined goodness (ihsan) on everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably¹ When the holy prophet (P B U H)reached" Badr" well he asked his companions about how good the location is, then one of his companions called " Al Habab Ibn Al Monser " said : Is that location a location that Allah placed you in it or it is just an opinion , the war and the artifice. The prophet replied: it is just an opinion, it is the war and the artifice .Then Al Habab said : it is not a good location . Let's go to nearest point of water from the people and build a trench in it so we will drink and they cannot .The prophet did so² . As we can notice here water had been used as military weapon to decrease the enemy power in a fair and human manner .on the other hand , Muslims did not use any inhuman use of water as poisoning or polluting it because that is prohibited in Islam and causes unnecessary harm to people which is not permissible in Islam whom rules order its followers to be fair even with enemy .

On the Battle Ground

¹ - Sahih Muslim , Book 35 , chapter 11 , hadith 5167 .

² Al Wakady Al Mgassy , vol 1 , p 53 .

The battle started with a fight over water, one of Mecca knights swore an oath to drink from the trench that Muslims made in Bader and started to fight Muslims till he was killed . That was Al Aswad Al Makswmy .¹

Fencing : it was a habit in early Arab days that they showing their power in war by offering the best knight to fence the best knight from the enemy forces . In Bader battle Muslims did not break this habit .

After Alaswad killed , three from the best knights of Quraish came out and asked to fence Muslims knights then three from Al Ansaer came out and accept fencing them , So Mecca` knights asked where they are from and when they knew that they were from al Madina they asked the prophet to send knights from Mecca's Muslims to fence them .

The prophet sent three knights from Mecca and the fencing went on between them till Mecca` knights were killed, and then the fight went on between both sides.

Means of war in Bader

As long as modern weapons are concerned, early Muslims did not use nuclear power or mass distraction weapons because simply these weapons did not exist at that time and even if it did exist it is

¹ Al Raheek Al Maktoom , p206.

not allowed in Islam. The almighty Allah said in Quran “And fights in the Way of Allah those who fight you, but transgress not the limits¹. So If we have a closer look at Badr time we will realise immediately that weapons had been used at this battle were very simple, unsophisticated and do not cause unnecessary pain to people .

If we think about Islam as a religion of terrorism, as some might wrongly think , early Muslims could do many evil things like using poison or contaminate Badr wateretc. . But these things are against their faith and would inviolate the Islamic humanitarian law.

The Confrontation

As we mention above after three knights from Mecca’s army were killed both sides involved in fighting. Muslims showed a great deal of power, sincerity and bravery.

It is worth mentioning here that it was not as some might imagine a type of gangster fighting or randomly killing war, but it was face to face war based on military skills in fencing and shooting by arrows. No any case of cheating or treachery had been reported in this battle.

The role of Angeles

¹ Surat Al-Baqarah , verse190 .

That would be chocking for non-Muslims especially pagans but I have to point out this event as a matter of fact being witnessed , reported and believed by Muslims everywhere .

Muslims was terrified with the number of soldiers that Quraish had gathered to fight them. They made supplication to the almighty Allah to support them. The godly support sent down thousands of angels to fight with Muslims against Quraish. Regarding this event the almighty Allah said :(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."¹

There were several narration about the role of angels in Badr battle. One of them was about a big bang sounds being heard from the sky above Badr location. Others emphasized that they saw where angels came down to support Muslims whereas others gave full testimony that they had seen angels participating in the battle in favor of Muslims².

War victims

Victims of Badr battle is not as much as modern wars victims are.

¹ Sûrat Al-Anfâl , verse 9.

² Ibn Hasham , Al Sera Nabawya , vol 1 , p632 .

On one hand, It has been reported that 70men were killed and 70men where captured from Quraish army. On the other hand, fourteen Muslims were killed in this battle.¹

Another fact about this battle is that no women or children or civilians were killed in this battle.

As Islam respects human body regardless what his religion is , dead bodies were collected and buried in a big place called " Al Qaleeb ".

Muslims did not fuddle with dead body or commit mayhem on them as that contradicts their faith. The almighty Allah honors human being everywhere on earth regardless what his or her religion is. In fact Allah, the live giver, looks after those who disbelieve in him and provide them with their daily needs despite of their ignorance of him.

Caring for War Prisoners

Islam is a religion of mercy and caring for people as the almighty Allah says" And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preference" .²

¹Dr .Mohammed Amara , the west and Islam .

² Sûrat Al-Isrâ' , verse 70 .

The policy of Muslims in Badr battle was to well treat war prisoners, so we have several narration which proven that Muslims sticks to that policy at their wars

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First of all, we have to mention the prophet instructions on that matter. It has been narrated that after the prophet return to Al Madina he distributed the prisoners among his companions and order them to well treat and look after them¹.

Muslims did not put war prisoners in a prison or a well locked place or in dirty inhuman places as some do but they distributed them to live with the prophet companions.

On the other hand, war prisoners did not subject to any sort of inhuman treatment so it had not been reported any incidents of torture or forcing prisoners to act against their people.

It is narrated that when Muslims took prisoners in Badr they use to feed them better than what they do for themselves. Regarding that point the almighty Allah describes Muslims who take care of their war prisoners as follows: And they give food, in spite of their love for it, to Miskin (poor), the orphan, and the captive².

¹ Kanas Al Omall Fee Sonan Al Akwal Wa Al Faal , hadith no 110360

² Sûrat Al-Insân , verse 8 .

For those who were unable to pay money to free themselves an option to teach ten boys reading and writing was available¹. Islam is sent to provide people with mercy so keeping prisoners who could not pay ransoms was harsh. Teaching kids instead was legislated for that reason.

Preventing of Mayhem with War Prisoners

It is the religion of justice even with war prisoners that what had been proven through many incidents. One of these incidents is when one of the prophet's companions wanted to commit mayhem on a war prisoner by taking off one of his teeth, when the prophet knew that he refused and said: I do not commit mayhem on him so Allah commits mayhem on me even though I am a prophet².

Also, it is worth mentioning that Islam prohibited killing wounded war prisoners as they are so weak and unable to defend themselves and do not represent a threat on Muslims, so it is narrated that the prophet (B P U H) says: do not bring to death a wounded fighter³.

If the warrior surrendered and gave up fighting Muslims should stop fighting him. The prophet used to command his companions on every mission not to kill those who give up fighting or surrender or leave the battle land⁴.

¹ Al Raheek Al Maktoom, p 220.

² Al Badaya wa Al Nahaya, vol 3 p 311.

³ Ibn Aby Sheba, vol 6, 498 cited from Dr. Ali Gama, The Prophet Treatment of War Prisoners, Al Ahram newspaper, 10-7-2011, p 35.

⁴ Ibn Aby Sheba, vol 6.

The Redemption of War Prisoners

It is reported that after Muslims captured war prisoners in Badr battle the holy prophet (P B U H) consulted his companions for what to do with them. As we will notice throughout this book it was the prophet habit to consult his companions in every secular matter and do what the majority favors in spite that he could easily take the decision on his own.

Abu Baker suggested to take a ransom of their families to use it as a force against the disbelievers may Allah guides them to Islam . On the other hand , Omar Ibn Al katab favored the idea of killing them as they are the leaders of the disbelievers and had much hatred towards Islam . The prophet (P B U H) favored what Abu Bakr had said and did not like Omar's opinion .The next day Omar went to the prophet, he found the prophet and Abu Bakr crying, Omer (may Allah be please with him) said : Messenger of Allah, why are you and your Companion shedding tears? Tell me the reason. For I will weep at, if not, I will at least pretend to weep in sympathy with you. The Messenger of Allah (may peace be upon him) said: I weep for what has happened to your companions for taking ransom (from the prisoners). I was shown the torture to which

they were subjected. It was brought to me as close as this tree. (He pointed to a tree close to him.) Then God revealed the verse: "It is not befitting for a prophet that he should take prisoners until the force of the disbelievers has been crushed. . . "to the end of the verse: "so eat ye the spoils of war, (it is) lawful and pure. So Allah made booty lawful for them.¹"

Badr war prisoners were asked to give a certain sum of money to be freed. That was between thousand up to four thousands dirhams² for each one.

Killing of Leaders of Kaffirs

The prophet (P B U H) decided to get rid of war criminals, those who targeted Islam and his followers everywhere and had serious hatred against Islam. The idea was that keeping the leaders of kaffirs alive is against logic and prejudice Muslims existence as well. If they get their freedom back they will try to attack Muslims again and again so it had been reported that few of Badr battle prisoners were killed ³as they were war criminals and committed serious crimes against Muslims so killing them was a fair punishment that had to be applied on them.

Mercy for Enemy

¹ Sahih Muslim , The Book of Jihad And Expedition , Book 19, Number 4360.

² Dirham is a unit of currency in some Arab countries such as united Arab of emirates and had been used in the early days of Islam .

³ Al Salaby , vol 2 , p37.

There were some people of Mecca who did not like to participate in this battle but they were forced to fight Muslims. The natural thing is that war does not consider intention of fighters and every one carries weapons and participate in war he will be a military object and subject to opponents attack. The prophet realized those people situation and commended his companions not to kill those who were forced to fight Muslims¹. If we compare this incident to modern armed conflicts we will realize how much difference between early Islamic wars and modern wars. The contemporary laws of war do not give any sympathy for those who have been forced to participate in war with no intention to fight. Whereas, the holy prophet (P B U H) gave a clear distinction between those who carries the weapons and have the intention to fight Muslims and others who have been forced to carry weapons and fight Muslims. The latest category is excluded from fighting in Islam .

¹ Al Raheek Al Maktoom , p212 .

Chapter 3

The Battle of Uhud

The Reasons of the Battle of Uhud

The Badr battle defeat was very harsh on Mecca's people as they were very powerful tribe in Arab peninsula. So they decided to take revenge from the prophet and his companions¹. Therefore, they collected as much army as they could in order to make a strong army that can achieve a real victory on Muslims.

They took many steps to achieve that goal. They financially supported their army through selling their camels trade convoy and bought weapons instead. In that respect almighty Allah says: Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them.

¹ Fakah Al Seera , p 268.

Then they will be overcome. And those who disbelieve will be gathered unto Hell.¹

On one hand, new voluntary people had been looked for to join Quraish's army in order to increase the number of Mecca's knights.

Also, women and slaves had been taken with army to encourage knights to fight to their best and defend their women and families who were brought out with army in other words, Uhud was a call up likewise for Quraish.

On the other hand, Bader defeat was a real shock and shame on them not only on the political and economic level but also on the military level so it was a vital matter for Quraish to win this battle. For these reasons Quraish did its best to rebuild its power and challenge Muslims' army at that time².

Date and location

The battle took place on 7th of Shwaa'l the third year of Hagarra³ (23 March, 625 B.D.) near to Al Madina by a mountain known as "Uhud".

At that time weapons were very simple and primitive. It did not exceed what humanity had known at that time. Muslims used swords, bows,

¹ Sûrat Al-Anfâl (The Spoils of War) verse 36 .

² Al Solaby , vol 2 , p 73 .

³ Faqh Al Seerah , Al Gazaaly , p266 .

daggers and bows. Means of transportation were not amazing like what we have known nowadays. Camels, horses were Muslims main means of transportation at that time. As a result, fighting between both parties were based on basic fighting skills like fencing, shooting by arrows and physical fighting.

Who Fought in Uhud?

Mecca's people prepared themselves for this battle, their object was a clear revenge and wipe out Muslims minorities that had been dramatically increased in Arabia .It is noticeable that the number of warriors participated in Uhud battle was doubled comparing to Badr battle both in individuals and equipments. Three thousands fighters from Quraish and its Alliance got involved in Mecca's army. Even that it was not a habit in Arabia to take women in wars yet Quraish took fifteen women in this battle to encourage men to defend their women in the battle ¹.Also they had three thousands camels and two hundreds horses in this battle ².

¹ Al Raheek p 239, Faqah Al Seera p 268 .

² Al Raheek p 239

It is worth to mention that Muslim did not take their women as a encouraging element for Muslims knights to fight harder as Quraish did as that would jeopardize women and contradicts with Islam principals which honor women and does not use them as military encouraging factor in war.

On the other hand, Muslims number in this battle was little comparing to Mecca` forces. One thousand Muslims prepared themselves to go for this battle but some hypocrites went back¹. They were about three hundreds men, in other words they were about third of Muslims forces at that time. yet Muslims had enough encourage to meet Mecca forces and defend their religion , properties and land.

Hypocrisy crisis

After Muslims had prepared themselves to fight Mecca army and on a place called " Al Shawt " ²between Al Madina and Uhud a man named Abdullah bin Oby Ibn Salool announced that he withdrawn a third of the warriors from Muslims army that participating in that battle .That number was actually quite big specially regarding Quraish`

¹ Faqah Al Seera p 269 , Aasha bent Abd Alrahaman , With Al Mostafa , Dar Al Mearaf , p 193 .

² Ibn Hasham , Al Seera Al Naboya , vol 2 , p 64 .

forces number. Ibn Salool had been known as leader of hypocrites¹.

Al Ansar asked the prophet to get support from Jews living in AL Madina but the prophet refused². that is to emphasize that recruiting non-Muslims in early Islamic wars is not allowed in wars that imposed on Muslims to defend their religion and existence .

We have to imagine how much impact could this crisis affect Muslims army in such situation. Bearing in mind that they still a minority in Arabia in number and power. They just offered a great effort in Badr battle and they must be exhausted afterwards. They going to fight an army with a massive number of worriers consisted of not only Quraish army but also a great number of other Arabia tribes' forces. Yet, this crisis did not affect true Muslim who insisted to go out and defend their religion and land.

How Did the Battle start?

Muslims has their own intelligence in Mecca .Muslims followers in Mecca used to send messages to the prophet warning him from Quraish and its pre-actions towards fighting Muslims. While Quraish were gathering its forces and weapons a message was

¹ The reason why hypocrites did not participated in Uhud is that they were in favor of remaining in Al Madina and of course the number of Mecca`s army was terrifying for them .

² Ibn Hasham , vol 2 , p 64 .

sent immediately warning him that a massive armed forces were imminent to attack Muslims in their very first city “Al Madina “. The holy prophet (P B U H) received the news and dealt with it wisely .

First of all he kept the matter secretly to avoid any panic that might occur in Muslims rows. The prophet made sure that Quraish is going to fight Muslims and explored how much power they gathered for this battle¹.

After receiving the news that confirmed Quraish intention to fight, Muslims started to go around Al Madina to discover any movement of Quraish that they may make to attack Muslims . Even the third of the Muslims` warriors had left the army after the hypocrisy crisis, the rest of Muslims were very eagle to meet their enemy. The prophet (P B U H) appointed some archers to cover Muslims back from Uhud mountain side and warned them not to leave their places till the battle ends.

Before the prophet (B P U M) went to the battle he appointed fifty men from the best Muslims to guard Al Madina in order to secure elderly, women and children that left behind.

¹ Abu Abdallah Al wakady , Al Magazy , world of books – Beirut , vol 207-- 208 .

Tolerance of Islam : killing enemy is not number one aim in Islam. Saving human lives and avoiding blood shed is one of the main Islamic law purposes.

The following incidents might illustrates how Muslims is keen to achieve this purpose .At the beginning of Uhud battle Muslims and Mecca' armies engaged in a face to face fighting and you would imagine how much fighters in such primitive wars is keen to kill each other . it is narrated that Ali Ibn Aby Tallab had a fight with one of Mecca's knights and he gave him a stroke that cut his leg and removed his down garment then Ali did not kill him but he let him go .When the holy prophet (P B UH) asked him why he did so he said for Allah's sake .

Democracy in Uhud

As Quraish moved towards Al Madina to attack Muslims the prophet started to speak with Muslims both Al Ansar¹ and Al Muhagreen². There were two different opinions about the issue, some Muslims preferred to stay in Al Madina and attack Quraish as they enter it and the prophet was in favor of that opinion but the youth of Muslims was eager to go out and meet Quraish. Eventually they decided to go out³. That was a very simple example of democracy in

¹ The prophet (P B UH) supporters in AL Madiana .

² Early Muslims who immigrated from Mecca to Al Madina .

³ Fakah Al Seera , Mohamed Al Gazaly ,1960 , Modern library p 269 .

Islam . Democracy in taking decisions and where to fight even that modern political systems recognize that every nation has the right to take the decision of war but choosing the way and methods of war still the main choice of military leaders. Early days of Islam showed that to go with the majority's opinion is the right choice even if it is opposite to the leader's opinion.

On the Battle Ground

It is noticeable that Mecca` warriors had mistreated martyrs of Uhud battle to take revenge considering Bader battle. On the contrary, it is prohibited in Islam to mistreat corpse of victims of war whatever their religion are. Also it is prohibited in Islam to do so even if enemy has mistreated muslim` corpses. it is reported that Hend bint otbaa cut Hasham¹belly and got his lever out and tried to eat it but she could not .² Muslims did not do the same for Mecca's corpses and history books did not report any cases of mutilation in Muslims battles.

Killing of Hamza Ibn Abd Al Matalb

¹ Hasham is one of the prophet companions who was killed in uhud

² Seerat Ibn Hashaam vol 4 .

Another great example of tolerance in Islam is the killing of Hamza the prophet `s uncle. it is narrated that one of Mecca slaves called “ Wahshey “ had an order to kill Hamza in order to be freed in return. He left Mecca and got involved in the battle of Uhud and was looking for Hamza till he killed him and got his freedom. Afterwards, he embraced Islam and told the prophet how he killed Hamza . The prophet (P B U H) did not kill him as he killed his uncle. Wahshy went later with Muslims in other battles to defend Islam¹. This story shows that killing itself is not an aim in Islam even for those who fight against Islam.

An attempt to Kill the Prophet (P B U H)

The main target of disbelievers in all their battles against Muslims is to demolish Islam and wipe it out. These new religions that make equality happen between people. This religion that prohibited adultery and slavery. This religion that freed mankind from all kind of unfairness. So the assassination of the prophet (P B U H) was an obvious target that disbelievers intended to do from the beginning.

Once the archers left their special places on Uhud mountain, Macca` warriors seized the chance and raid back on Muslims. They did wound the prophet in his

¹ Seerat Ibn Hasham .vol 4

faces¹and were about to kill him but plenty of the prophet` companions stood up to defend the prophet . They defended the prophet to the last minute of their life . Disbelievers could not kill the prophet (P B U H) and the almighty Allah saved the prophet for Islam and Muslims .

The Archers Crisis

It was a strategy that the holy prophet (P BU H) draw at the outset of the battle. He distributed a number of archers on the mountain of uhud in order to protect Muslims back during the battle. The prophet commanded the archers not to leave their places whatever happened in the battle.

When the archers saw the Quraish being defeated and the booty being collected by Muslims they left their location and rushed down to get it in breach of the prophet's command.

At that time it was easy for Quraish knights to attack Muslims from behind while Muslims were busy collecting the booty.

Quraish army achieved what they planned to, Muslims army did not expect the Quraish back offensive and a big chaose happened between their rows. Many Muslims had been martyred and wounded even the holy prophet (P B UH) had been

¹ Seerat Ibn Hasham , volume 4 .

wounded¹and a rumor that the prophet had been killed was spread out among Muslims knights. In one narration the number of martyrs at Uhud battle was seventy and in other narration are seventy four men².

This incident was meant to teach early Muslims a very significant lesson. They had to obey their leaders` command to achieve victory and not to rely on primitive results of the battle and leave their positions for collecting the booty.

End of the battle

It was not a happy end for Muslims in this battle. Many Muslims had been martyred and sacrificed themselves to the almighty Allah . Quraish did benefit from archers leaving their positions on uhud mountain and they did a severe offensive attack on Muslims. The prophet did not leave his position but he was fighting disbelievers although the number of dead Muslims was increasing.

A number of sincere Muslims remained around the prophet defending him. The prophet was blockaded by disbelievers and he had nine of his companies around him. They gave great examples of braveness and endurance. They were killed one after one to save

¹ Al Sera Al Naboya Ibn Hasham , vol 3 , p

² Magaseey Al Wakady , vol 1 , p300 .Ibn Hasham , VOL 2 , p p162 .

the prophet (P B U H) till he managed to reach a save place .

One of these great companions was Naseeba bent kaab , she was a women participated in the battle and stood up defending the holy prophet and she had lots of wounds while defending him .

Another great companion was Abo Talaha Al Ansary who fought with extreme encourage to prevent disbelievers from approaching the prophet . He used his arrows to put the disbelievers away from the prophet¹.

Eventually the prophet (P B U H) Managed to break the blockage and went up to the mountain with his companions . He succeeded to rearrange Muslims rows and gain back their power.

Muslims kept fighting Mecca's knight till they left the location .

After martyrs has been collected the prophet buried them in a place called "Al kaleep "².

We have to stop for a while at this incidents as it shows how the divine protection of almighty Allah saved the holy prophet from assassination by disbelievers and if the prophet had been murdered at this battle it could have been the dead end for Muslims and Islam but the almighty saved the

¹Dr. Al Solaby , Al Seera Al Nabawya , vol 2 , p 88 .

² Al Seera Alnabaya , idn Hasham , vol 4 .

prophet to continue his message and prophecy to all mankind " but Allah will not allow except that His Light should be perfected even though the Kaffirs (disbelievers) hate (it).¹"

Abu Sofean threatening Muslims

To demonstrate how much hatred early enemy of Islam had, it is worth to mention that even Muslims had lost that battle and had many martyrs Abu Sofean went to ask about the prophet and to make sure that the rumor of his death is right. Unfortunately, the rumor was false and the prophet (P B U H) was still alive . When Abu Sofean knew that he threatened Muslims to fight them next year at Badr. That obviously reveals how Mecca's people insisted to fight Islam and wipe Muslims out. So fighting was Muslims` fate not their choice.

In other words, if somebody is waiting to be killed inevitably what we suppose him to do: wait to die or defend himself, his religion, and land . Killing is prohibited in Islam unless it is necessary to save people` lives, properties and religion.

¹ Sûrat At-Taubah (The Repentance) IX , verse 32 .

Chapter 4

Battle of Al Khandic "Al Ahsaab"

At this chapter we are going to look in details into a major battle in Muslims early life in order to examine whether they exceed the limits of the law of war or not .This battle was not between two countries or even two equal opponents. Muslims were still in very early stage of formulating their state in " al Madina " . they had several fights with disbelievers since they immigrated from " Mecca " so they were troubled .

The wage of war came from different sides indicates that intention were made to wipe out Islam's light from the Arab peninsula. A military alliance had been launched to fight Muslims in their new land " Al Madina " how did they cope with that, that's what we going to look at in the next few paragraphs .

Date and Place

This battle took place at the northern borders of Al Madina city in the fifth year of Al Hagra¹. The month in which it happened is controversial. Some scholars said it happened in Shawal while others said the battle took place in Dhū Al-Qada². We have to point out that whatever the time that this battle happened is, Muslims had no choice for time. They did not choose the date of battle because they were in position of defending their properties and land, not in position of attacking others so the time were chosen by their opponents.

Early Jews stimulated Arabia clans to fight Muslims. The main cause of the battle of Al Khandic was that Jews of bano Al Nadeer never forgot that Muslims expelled them from Al Madina to khebar (which is a remote place). They went to instigate different tribes against Muslims calling them to fight Muslims and have another try. They started with Quraish - Muslims first enemy - and they did convince them to make alliance against Muslims³. Then different tribes

¹ The majority of scholars see that the battle of Al Ahzab did happen at the fifth year of Al Hagra Ibn Kaseer, Al Badaya Walnahea, Vol 4p94 Narrations of Al Khandic battle, Al Madakalee, p67.

² Shwal and Zee al kada are Arabic months.

³ Al Raheek Al Maktoom p291.

like Kanana , Gatfan Banu Fazarat ,Banou Moraha , Banou Ashgah joined the alliance against Muslims .

The alliance consisted of nearly ten thousands warriors, Muslims forces at that time did not reach that number they were three thousands Muslims¹.

The aim of the alliance was to destroy Muslims and remove this new power that started to develop in time . " Al Madina " the new Muslims city was the main goal of the alliance ,they went straight towards it and camped around its borders .

The inevitable question here is that: could Muslims at that time prevent that war? Did Muslims use the necessary power to meet the alliance forces? Lets discuss each question separately:

1- Could Muslims at that time prevent that war?

It is worthy to note that Muslims did not start this battle but they were forced to challenge Quraish` forces. they were defending their land and fighting a massive army , ten thousands of warriors .

Qorish had gathered a huge number of tribes to fight Muslims. It was like NATO operation against a small country so the answer to that question is negative by all means.

2-Did Muslims use the necessary power to confront that military alliance ?

¹ Ibn Hasham , Al Seera Al Nabawya , vol 2 ,219.

Muslims did not use any immoral weapons to defend themselves from this attack ,apart from the traditional weapons that were common at that time they made a trench around the city to prevent the military alliance from entering the city .

There were no sign of curtly attached to Muslims at this battle. All literatures that reported this battle incidents emphases that Muslims did use normal weapons that were common at that time.

Digging the Trench

As his norm, when the holy prophet knew that the alliance had been made against Muslims, he gathered his companions and consulted them how to deal with the Alliance troops that camped nearby Al Madina. Although he was a divine prophet and the leader of Muslims he did not take the decision on his own but the matter of war was open for discussion between Muslims.

Salman El Faresy has presented a great opinion which the prophet admired. He suggested that Muslims have to dig a trench around Al Madina so the Alliance could not enter it. The holy prophet (P B U H) took the idea and commanded every ten followers to dig ten cubits¹in length of the trench .

¹A Cubit is nearly 17 to 22 inches .

Muslims had shown a great deal of bravery , patience and perseverance in building the trench. It is reported that they were in a very sever conditions while they were digging it .They suffered from hunger and lacking of food.

Muslims built the trench on the northern border of Al Median due to the fact that the city was surrounded by trees and palm trees from the other borders so northern border of the city was uncovered and the alliance could easily attack Muslims from that side .

Also the prophet participated in building the trench as reported that he (P B U H) was seen removing dust from the trench till he was cover by it .

Also, I have to mention that fears went through some Muslims hearts while digging the trench. They were asking the prophet to let them go for no real reasons. The holy prophet (P B U H) was so kind with them he permitted them to leave and come back when they finish what they supposed to do. For those type of Muslims the almighty Allah said:" The true believers are only those, who believe in (the Oneness of) Allah and His Messenger (Muhammad), and when they are with him on some common matter, they go not away until they have asked his permission. Verily! Those who ask your permission, those are they who (really) believe in Allah and His Messenger. So if they ask

your permission for some affairs of theirs, give permission to whom you will of them, and ask Allah for their forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful¹."

Miracles Appeared

In building the trench some physical miracles of the prophet had appeared. These miracles did its role to support Muslims both psychically and emotionally in that battle. In the following paragraphs we shall go through some of them.

The Rocky Land

It is narrated that one of the prophet companions called Gaber Ibn Abdullah said that: while digging the trench I found a rocky land that I could not dig into it then I told the prophet. The holy prophet (P B U H) asked for a pot of water and he spit into it and supplicate to Allah then he spread water on the rocky land then It became very smooth and easy to dig in so the companions carried on digging the trench².

Blessing in Food

As we mentioned early Muslims were struggling in building the trench as they were hungry due to lack of food. A physical miracle appeared at that time

¹ Sûrat An-Nûr (The Light), verse 62.

² Seerat Ibn Hasham, vol 2, p 217, Al Seera Al Nabaweeah, ibn Kaseer, vol 3, p 186.

regarding food. It is narrated that Gabar Ibn Abdullah saw the prophet (P B UH) with a very skin belly so he slaughtered a cow¹ and his wife cooked a small amount of barley. He invited the prophet to come with a few of his companions for a meal but the prophet came with all of Muslims who were digging the trench. They were huge number of people but they ate till they were satisfied and the food remained as much as it was².

Dates Increasing

Another miracles that happened in building the trench is that the sister of Al Noman Ibn Al Basheer brought a handful of dates to feed her father and uncle. She was walking by the prophet and he took a handful of dates from her and scattered them in a cloth and invited a big number of Muslims to eat of the dates .The prophet` followers ate the dates which were so little till they were satisfied, despite of they were so many ³.

The Rock Removed

The miracles had been appeared in that battle one after one. One of those miracles is the rock miracle .Al Barah Ibn Aasab reported this miracle as follows: “the

¹ In another narration a goat .

² Al Seera Al Nbaweeh ,Ibn Kaseer , vol 3 , p 189 the same meaning see Al Seera Al Nbaweeh , Ibn Hasham vol 2 , p 289 .

³ Al Seera Al Nabawya , Ibn Hasham , vol 2 , p 218 .

holy prophet (P B U H) has ordered us to dig the trench . While we digging it, we met a hard rock that we could not remove so we told the holy prophet (P B U H) about it . The prophet came to the location and struck the rock with a pickax and said “Allah is great I have given the keys of Al Sham¹ by Allah I see its red palace from my place here.

The prophet continued to strike the rock and he struck once again and said:" Allah is great. I have given the keys of Fars by Allah I see its cities and white palace from my place here. The holy prophet stroke the rock and removed the rest of it and said “Allah is great I have given the keys of Al Yemen , by Allah I see the doors of Sanaa² from my place here ³.

The miraculous concept in that event has two aspects. One of them is the superpower that the holy prophet (B P U H) had given which enable him to remove the hard rock . The other aspect of that miracle is that all the predications that the prophet did say at that time became true .Muslims opened Al Sham in 638A.D., Fars in 644A.D.

How did it take to dig the Trench

¹ The greater Syria .

² Sanaa is the capital of Yemen and located in the western region of it .

³ Alseera Al Nabawy , Ibn Hasham , vol 2 , p 219.

There are several narrations on this point. Some narrators emphasize that Muslims did the trench in six days while others extend the period taken to made it to twenty nights. There are others said that it take about month to dig the trench¹ .Whatever the time that Muslims took to dig the trench was the reality is Muslims did a great effort to made a trench of six kilometers in length under the bad conditions they had at that time .

Mecca` warriors reached the Trench

The Alliances reached Al Madina and their number were about ten thousands warriors . Muslims gathered behind the trench and their number was about three thousands warriors, true believers were so solid and powerful. The almighty Allah said about them in Quran : “When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience².While hypocrites were skeptics and full of fear. Allah said regarding them “And behold! The Hypocrites and those in whose hearts is a disease (even) say: "Allah

¹ MarweYAt Gaswat Al kandak , pp 200-203 .

² Al Ahsaba , verse 22 .

and His Messenger promised us nothing but delusion!¹

The impact of the arrival of the alliance to Al Medina was so obvious. Muslims` faith was in a real test. True believers were so confident of Allah victory, meeting enemy was so easy to them whereas hypocrites were so confused and full of fears that they will be destroyed by the alliance .It was really time to examine faith rather than power.

The Prophet Appointed a Blind on the City

As a kind of war art the prophet used to appoint a ruler on the city in each time he went on a battle. what is worth to mention here is that as a matter of human rights and giving disabled people their rights to participate in the public affairs , the prophet (PBUH)gave a very early example when he appointed a blind companion as a ruler on " Al Madina " while they were in the battle . The companion was "Abdullah Ibn om Maktoom "².That was approximately in the fifth year of Al Hagra (648B.D.) That event might occur normal nowadays in European countries but it was not easy in the past to have it happened especially at the time of war .

¹ Al Ahsaba ,verse 12.

² Marweeat gazwat al kandak p 286 .

Simply once a person possesses the requirements that needed for a specific post he will be eligible to have it regardless any disability he might have.

Muslims Defending their Land

When the disbelievers reached the trench they were surprised and they went around it to find a gap to enter the city but in vain. Muslims were so cautious to keep the Alliance` warriors away from the trench, they threw them with arrows to keep them away.

The disbelievers surrounded the trench for few days. It had been several attempts to break the trench ended up with conformation between two sides , and little number of victims had been wounded and killed.¹

The Humbleness of the Prophet

Even that the normal role of the military leaders does not involve any physical action, the battle of Al Ahsaab had some situations that the prophet did some physical military actions. One of those is that the prophet was guarding uncovered place on the battle spot during the late hours of night till he appointed one of his followers to do so².

Reconciliation with Some Tribes

¹ It is reported that six Muslims and ten of the disbelievers were killed at this battle .

² Murweet Gaswat Al Khandic , p 229.

Another example of democracy in Islam occurred when the holy prophet (P B U H) knew that Jews of Banu Koreza had broken their pact with Muslims he started to negotiate with one of the alliance tribes called " Gadfan " in order to leave the alliances and take the third of Al Madina fruits in return .

He consulted two of his companions, who were Sad Ibn Moas and Sad Ibn Obadiah, they asked him whether it is Allah command to make this pact with Gadfan or something you do for our sake. If it is Allah order we have to obey it. But if you do for our sake we do not need that pact. When we were disbelievers they have no ambitious to take a fruit of us and after Allah has guided us to Islam we shall give them our properties !! Then the prophet said it is something I do for your sake after I saw Arab gathered against us .¹ Then the prophet changed his mind about the idea of conciliation with that tribe.

Banu Korisa Violated their Pact with Muslims

It was another risk that intimidated Muslims at that time. Jews of banu korisa were inhabited the southeast of Al Madina .

They had a pact with Muslims that oblige them to refrain from supporting military alliance but one of

¹ Al Raheek Al Mkatoom , p 301.

their leaders succeed to convince Banu Korisa to break their pact with Muslims and help the alliance . When the holy prophet knew that he sent his followers to make sure of the matter. Muslims` intelligence confirmed that news, hence the holy Prophet (P B U H) took his precaution and put more forces on that side of Al Madina to meet any likely attack¹ .

On Ground Hospital

As the war is an act of evil many casualties would fall in the battle land, looking after people in peace and war time is a main target of Islam ; so it is interesting that traditions mentioned that Al Khandic battle had the first hospital in Islam history.

It is narrated that the holy prophet (P B U H) had created a tent in his mosque in Al Madina and had a female nurse in it to offer medical care for casualty² .

Naeem`s story

Another incident that changed the image in Al Ahzab battle. Before I set out its details, I have to point out that cheating in Islam is prohibited. We are not allowed to fool people regardless what their religion is. Cheating Christians and Jews...etc is entirely forbidden in Islam. But when it comes to war and

¹ Al Solaby . vol 2 , p 191 .

² Al Seera Al Nabaweea , Ibn Hasham , Vol 3 , p263. lessons and Examples from Al Kandic Battle , Al Modary ,p43 .

incidents that are ruining peace, safety and leaving devastating impacts it does not look the same. I have to point out at the outset what is permissible and what is not regarding this point:

-Misleading enemy who are in war with Muslims is permissible provided that it does not inviolate any pact that have been made with them and does not harm civilians , religious placesetc.

- Using military tricks is permissible as long as they are addressed to military targets and vice versa they are prohibited if they exceed the military limits and extend to civil materials.
- It is not permissible to use civilians as human shields to deceit enemies and attack them suddenly.

Back to Naeem`s story, It is narrated that Naeem Ibn Masood was a new convert to Islam, he went to the prophet asking him how he could help in Al Ahzab battle.¹ He explained that no one from the Alliance knew that he is a new convert to Islam. he wanted to stir up causes of disagreement and disappointment between the military alliance . He went to Quraish, Bino Quriza and Ghatfan tribes. He told each tribe that the another one might let

¹ Marweat Al Khandic , pp 347-380 .

them down so they have to take hostages as a grantee from each tribe . This trick spread discord between them and trust was lost. This military tactics cannot be seen as a cheating or lying way simply because it tends to stir up between military alliance to cause elements of separation and disorientation between them in order to gain victory with no victims or less number of victims and save human blood¹ .

The End of the Battle

The disbelievers continued to surround Al Madina for one month and after they had failed to enter the city, the disagreement spread out between them and a strong wind hit their camp and weakened their tents. They were so panic and threatened. The fear filled their hearts so their stay around the trench was unsettled. Eventually, they gone back home.

It is narrated that the holy prophet wanted to check the situation of the military alliance; so he sent Hosefa Ibn El Yamman to explore what happened there and he commended him to take

¹ Lessons and example examples from Al Khandic battle ,Ameer Ibn Mohammed Al Modary , p57 .

no action tell he comes back . Hosefa went to Abu Safeen`s camp and disguised his identity. When he recognized that the enemy are leaving he came back to the prophet (P B U M) and informed him .

In this regard, the almighty Allah tells us: " o you people who have conformed to Islam . Recall your memory with the feeling of gratitude and gratefulness for the grace of Allah which was made to abound in you . You were confronted with troops and surrounded by the thickest troops of your enemies and we sent against them a fierce wind as well as invisible forces whom you did not see. And Allah is omnipresent, he keeps a vigilant eye upon everything and he sees all things "¹.

¹ Surat Al hazab , verse 9 .

Conclusion

We have seen how Islam has a unique prospective in armed conflicts. The main spirit of fighting in Islam is mercy as much as possible while we found no place for satanic believes like revenge, extreme hate, humiliation, torture and ...etc.

We have seen also that Islam honors human being " And indeed we have honored the Children of Adam, and we have carried them on land and sea, and have

provided them with At-Taiyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preference "¹.

Islam prohibits killing of human sole without a lawful reason as Allah said: "Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind"².

The holy prophet has declared the main principles of Islamic humanitarian law fourteen centuries ago in his authentic hadith

" Do not kill an elderly person, nor a small child, nor a woman, and do not exceed the bounds. "³

Islam orders Muslims to be fair with their enemies regardless how they treat Muslims: O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do⁴.

On the other hand, war in Islam has to be just in all times. No room for transgression, injustice or

¹ Surat Al Isra , verse 70 .

² Surate Al –Maidah , verse 32 .

³ Kanz Al Omal , vol 4 ,p 382 , Sonan Aby Dawood ,vol 2 ,p243 .

⁴ Surate Al –Maidah , verse 8 .

genocide in Islam. Islam permitted people's right to free themselves and their land from all types of injustice but with one condition "do not transgress" even with your enemy:" And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors ¹".

Therefore, all we have seen of unlawful killing of civilians which has been committed in the name of Islam here and there on earth is not simply from Islam. Not every act committed by Muslims is right in Islam. We have to judge Islam by its scripture not by its people as we judge laws by its provisions not by the acts of wrongdoers.

Really Islam is the religion of "mercy " that Allah has chosen for all mankind : And We have sent you (O Muhammad) not but as a mercy for the 'Alamin (mankind, jinns and all that exists)². Peace for all mankind Muslims, Christian, Jews and others. That's Islam that many do not know and many others do not want others to known about Islam: They intend to put out the Light of Allah (i.e. the religion of Islam, this Qur'an, and Prophet Muhammad) with their mouths. But Allah will complete His Light even though the disbelievers hate (it)³.

¹ Surat Al -Baqarah , verse 190 .

² Sûrat Al-Anbiyâ , (The Prophets) , vers 107 .

³ Sûrat As-Saff (The Row or the Rank) , verse 8 .

As we went through these Islamic rules and principles that deal with war in Islam: **Do YOU THINK THAT WAR IS FAIR IN ISLAM?**

Abbreviations

B P UH : blessings and peace of Allah be upon him.

B H : before Muslims` immigration to Al Madina .

A H : After Muslims` immigration to Al Madina .

A.D. :After the prophet Jesus (P B U H)was born .
The Prophet : Prophet Mohammed peace and blessing
of Allah be upon him .

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